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tenths of the forest in that region consists of beeches, oaks were struck fifty-six times, firs and pines twenty-four times, and beeches not once. . . . Next to the oak, in frequency of suffering from lightning strokes, comes the poplar, — statistics of recent date concerning the territory about Moscow indicating that over half the trees struck by lightning were poplars. From time immemorial these trees have been planted around the farms as natural lightning-conductors." So Müllenhoff considers that the old German saying has justified itself :—

Vor den Eichen sollst du weichen,
Vor den Fichten sollst du flüchten,
Doch die Buchen sollst du suchen.

ZAHORIS. — Appendix F (pp. 367–372) of Prof. W. F. Barrett's elaborate study of the "Divining Rod," which occupies the chief part of the "Proceedings of the Society for Psychical Research" for October, 1900, gives a brief account of the Zahoris, or lynx-eyed clairvoyants, of the sixteenth, seventeenth, and eighteenth centuries in Spain, who were believed to be able "to see things, although hidden in the bowels of the earth, if not covered with blue cloth." They were said to be born on Good Friday, and, according to some writers, "were accustomed to restrict this faculty of seeing to certain days, the third and sixth day of the week, which is a token of a secret pact [with Satan]." Besides being able to see corpses through the sarcophagi inclosing them, to see through clothes, flesh, and bones into the secretest parts of the human body, they also detected "veins of water and treasures of metal," hidden underground to a depth of twenty pike-handles, or, some say, to the extent of thirty to forty fathoms. According to Professor Barrett: "The word 'Zahori' is really from the Arabic, meaning 'clear,' 'enlightened;' it was, in fact, equivalent to the term, 'clairvoyant,' as that word is now used. The same root occurs in Hebrew, and is the origin of the title 'Zohar,' the famous Bible of the Kabbalists." It is rather curious that apparently the earliest account of the "Zahoris" is contained in the section *De Anima*, lib. ii., speculatio ii. (pp. 300, 301), of a book published in the city of Mexico in 1557, the *Phisica Speculatio* of Alphonsus (Gutierrez) à Vera Cruce, which work was reprinted in Salamanca in 1559 (copies of both works appear to be in the British Museum). This fact further enhances the importance of Mexico as a fountain of literature and printing during the sixteenth and seventeenth centuries.

CHRISTMAS IN FRENCH-CANADA. — In "North American Notes and Queries" (vol. i. pp. 169–178) for December, 1900, there is an interesting account of "A French-Canadian Christmas" by Mr. E. T. D. Chambers. Both Christmas and New Year's are largely children's festivals, and as such have appealed to the poets and story-tellers of the land. Says the author (p. 177): "Many French-Canadian children are taught the pretty fiction that the Christmas gifts that greet them when they awaken on Christmas morning are sent them by the Little Jesus, and Fréchette, the